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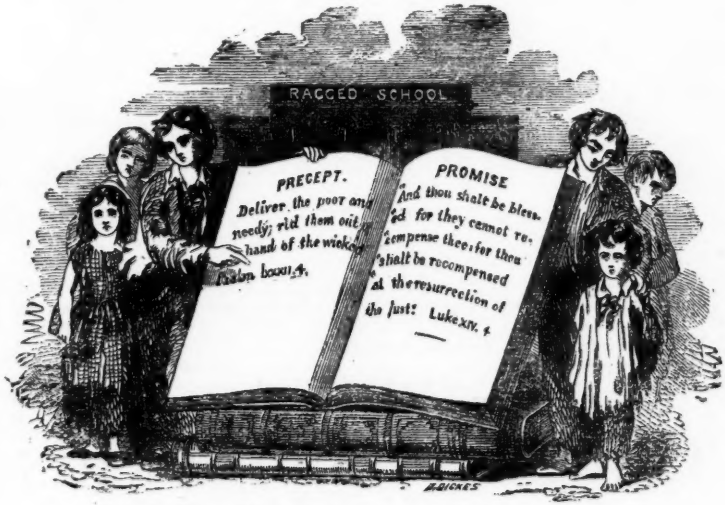
THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CCVII. MARCH, 1866. Vol. XIX.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked. Psalm lxxxii. 4.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke xiv. 4.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with grateful thanks the receipt of a parcel of clothing, &c., &c., from Miss Martin; a parcel of books, magazines, &c., from W. Locke, Esq.; a parcel of old magazines from Mrs. Turner; a parcel of clothing, &c., from ——; a parcel of clothing, &c., from Mrs. Reade; a parcel of magazines from A. E. R. (Bristol); a parcel of useful articles from F. F.; and a parcel of old books, &c., from an Anonymous Friend.

Erratum in last month's list:—A parcel of clothing received from Mrs. Reade.

Parcels of Left-off Wearing Apparel, for distribution to the Children, and for our Industrial Classes, also Books or Magazines for forming School Libraries, will be thankfully acknowledged by Mr. JOSEPH G. GENT, 1, Exeter Hall, W.C.

Parcels of waste paper, old magazines, reports, &c., &c., can be made good use of for the benefit of the Society, and will be thankfully acknowledged by Mr. GENT, 1, Exeter Hall.

SCHOLARS' PRIZE MEETING.

The Meeting for Distribution of Prizes awarded by the Committee of the RAGGED SCHOOL UNION to Scholars for having remained in one place for at least Twelve Months, with good character, will be held in

EXETER HALL STRAND,

On MARCH 19th, 1866.

The Right Hon. the EARL of SHAFTESBURY, K.G., will preside.

The Scholars will begin to assemble at Five o'clock, Tea will be supplied to them at 5.30, and the Chair will be taken at 6.30.

Rev. W. CADMAN will address the Scholars.

JOHN HARRIS, Esq., has kindly consented to give his Scripture Illustrations, on a sheet of 18 feet in diameter; and THOMAS BROOKER, Esq., will give an explanation of each.

Tickets are issued from 1, Exeter Hall, Strand.

THE TWENTY-SECOND

ANNUAL MEETING

OF THE

RAGGED SCHOOL UNION

WILL BE HELD IN

EXETER HALL,

On MONDAY EVENING, MAY 7th, 1866.

The Right Hon. the EARL OF SHAFTESBURY, K.G.,

Will take the Chair at Six o'clock precisely.

SPECIAL NOTICE.

TO OFFICERS AND TEACHERS OF RAGGED SCHOOLS.

Special Meetings for Thanksgiving and Prayer.—The Committee of the Ragged School Union earnestly desire that, on Sunday, May 6th, 1866, Special Meetings be convened in connection with the Schools, for Thanksgiving and Prayer, that God's blessing may rest upon the Ragged School Union Meeting, and give success to the Ragged School effort throughout the coming year.

WANTED, at Lady-day next, an efficient SCHOOLMASTER, for the new Ragged Schools in Chicksand Street, Whitechapel. Apply, by letter only, to Rev. THOS. SCOTT, Chaplain's Room, London Hospital, E.

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These Schools were established in 1857, and are situate in one of the most sunken localities in the east of London, adjoining the *notorious* Ratcliff Highway. Some 400 destitute children are being taught in these schools; and but for this Institution would go altogether without Christian instruction. Such facts must stir the hearts of the benevolent to aid in this truly charitable work.

The Committee earnestly hope that many will come forward to lend a helping hand in so good a cause.—Psalm xli. 1—3.

Donations will be most thankfully received and acknowledged by

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RED LION SQUARE, W.C.

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AND

KING EDWARD RAGGED SCHOOLS,

ALBERT STREET, SPITALFIELDS.

President:

The Right Hon. the Earl of Shaftesbury, K.G.

Subscriptions and Donations are earnestly solicited on behalf of this Institution. The operations are very varied, and consist of—

REFUGE FOR GIRLS

wholly destitute, who are housed, clothed, fed, and trained to habits of industry.

RAGGED SCHOOLS.

Boys, Girls, and Infants; Morning, Afternoon, and Evening. Sunday as well as Day Schools.

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Sunday and other services in King Edward Street.

Mothers' Meetings, Lectures, Penny Bank, &c.

In addition to the inmates belonging to the Refuge Department, the Committee have under their care upwards of 600 poor children, many of whom, but for this Institution, would be growing up in vagrancy and crime. There are Two Schools, the one in Albert Street for girls and infants, and the other in King Edward Street, for boys.

Subscriptions and Donations will be thankfully received by the Hon. Secretary,

MR. H. R. WILLIAMS,

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The Committee gratefully announce the entire success of their former appeal.

They are now desirous of continuing the following operations without incurring any fresh debt: Sunday and Week-day and Night Ragged Schools, Service for Adults, Mothers' Meetings, Penny Bank, Loan Libraries, &c., and an Industrial Refuge for thirty-four destitute boys.

Subscriptions and Donations to assist them in doing this will be thankfully received by Mr. J. G. GENT, 1, Exeter Hall, or by the Honorary Secretary, Mr. T. E. WAY, 29, Wigmore Street, W.

J. E. EAREE,
BREAKFAST AND TEA CONTRACTOR,
127, HACKNEY ROAD, NEAR SHOREDITCH CHURCH.

J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

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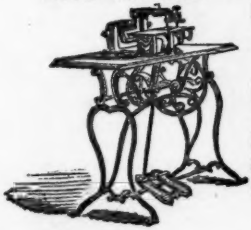

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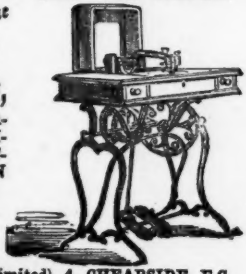

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LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.

PRESIDENT, REV. CANON DALE.

The subjoined will show how great the daily wants of this Institution are—

No. of inmates in the Homes the week ending			Jan. 6th	101.
Ditto	ditto	ditto	13th	103.
Ditto	ditto	ditto	20th	100.
Ditto	ditto	ditto	27th	113.
Ditto	ditto	ditto	Feb. 3rd	112.
Ditto	ditto	ditto	10th	112.
Ditto	ditto	ditto	17th	115.
Ditto	ditto	ditto	24th	118.

New cases admitted from January 1st, 1866, to February 20th, 60; this is independently of mere temporary cases. Funds are earnestly solicited.

The following are gratefully acknowledged:—W. Price, Esq., £1; J. I. Briscoe, Esq., £21; Miss Watson, £2; — Drinkwater, Esq., £1.

Contributions in Post-office Orders, Cheques, &c., will be thankfully received by
Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.
FRANCIS NICHOLLS, Esq. (of the Committee), 14, Old Jewry Chambers, E.C.
Mr. E. W. THOMAS, Secretary, 200, Euston Road, N.W.

NICHOL STREET

Ragged Schools, Missions, and Working Men's Club,

BETHNAL GREEN.

These schools, established in 1843, are situated in one of the most destitute districts of London. Commencing with one room, the work steadily grew, until the one became sixteen; but then dilapidations became so serious, that in very self-defence they had to be given up. Freehold land close by, amply sufficient, was fortunately obtained by the Committee, at a cost of £850, and a portion of the land was covered with plain school buildings, which were opened free of debt. But from the dense population of the district, and the number of the children (about 1,200) crowding into the schools, still further accommodation is absolutely necessary.

But by these efforts, and by raising about £300 a year for the support of the School and Mission, the Committee and friends of the school, who mostly live three miles distant from the scene of their work, and have no special connection with the neighbourhood, have done what they can, and are now compelled to appeal to others for the assistance necessary to complete their plans by covering the vacant piece of land in their possession.

In this the Committee have the cordial approval and assistance of Lord Shaftesbury and the Rector of Bethnal Green.

Of the one thousand pounds asked for, half has been already obtained, but five hundred pounds are still required, and the Committee are very anxious to open the Schools next March, free of debt, and thus claim the grant promised by the Ragged School Union.

Donations will be thankfully received by Mr. GENT, Secretary, Ragged School Union, Exeter Hall; or by

HENRY SPICER, Jun.,
68, Upper Thames Street, E.C.

Papers, Original and Selected.

HOMELESS BOYS.

A FEW weeks since all London was startled by the revelations made in the public papers of a night spent in the Casual Ward of the Lambeth Workhouse by a gentleman who, for the occasion, put on the garb of the "Casual," and endured a whole night's privations and sufferings, that he might see with his own eyes, hear with his own ears, and himself endure all that was usually inflicted upon ordinary "Casuals." Some persons have been uncharitable enough to say the object was to get up a series of sensation articles to popularize a new paper just struggling into existence. Whether such was so or not, we have no means of knowing; but this we do know, that the startling and painful details thus furnished have been the means of calling public attention to the treatment of our homeless poor, and to the need that exists for the adoption of plans by which suffering humanity may be properly and humanely helped in the hour of homeless destitution. The result is, that in many cases present plans are being carefully revised, and where defective are being improved for future adoption. Attention, too, is being called to the condition of the Juvenile Casuals by the friends of Ragged Schools. The difficulty has been to reach the waifs and strays of society, and so to influence them as permanently to help them, and raise them from their forlorn condition. An effort was made to overcome this difficulty by special printed invitations to the homeless boys of London, under sixteen years of age, to a supper, and to receive money for a night's lodging. These were given on Wednesday, February 14th, at St. Giles's Refuge, 8, Great Queen Street, Lincoln's Inn Fields. The invitations were sent to the Casual Wards and other places of resort; and, in the event of acceptance, application was to be made before the evening for a ticket of admission. One hundred and forty-four youths made application for the tickets, when their names and other particulars were taken down. These entries have been placed in our hands, from which we have gathered the following details relating to these youths.

Their ages were :—

3	under	. . . .	10 years.	38	under	. . . .	14 years.
5	„	. . . .	11 „	48	„	. . . .	15 „
10	„	. . . .	12 „	26	„	. . . .	16 „
14	„	. . . .	13 „				

On questioning them as to birth-place and parentage, it was ascertained that—

92	were born in London.	16	Father living; mother dead.
33	were born in the country.	35	Mother living; father dead.
17	birth-place not known.	6	Father and mother living.
2	born in foreign parts.	87	Father and mother dead.
144		144	

On inquiry respecting their homes, and where they slept on the preceding night, it appeared that—

82	slept in	Casual Wards.		18	without home	under	3	months.
36	„	Refuges.		17	„	„	6	„
8	„	Lodging-houses.		17	„	„	9	„
6	„	Covent Garden.		13	„	„	12	„
3	„	Pottery Kilns.		24	„	„	18	„
2	„	Sewers.		7	„	„	24	„
5	„	Loft, Shed, &c.		22	„	„	36	„
1	„	A crevasse of Blackfriars Bridge.		11	„	„	48	„
				6	„	„	60	„
1	„	Walking about all night.		5		more than	60	„
				4	indefinite, of whom one was "always" without a home, born in a workhouse.			
144				144				

Their moral character, so far as imprisonment could indicate it, was shown by—

130 never having been in prison.
12 in prison for dishonesty once.
2 in prison for dishonesty twice.

The appointed time for the supper was eight o'clock, but before seven a large crowd of these poor outcasts had assembled at the doors. Down fell the rain continuously, but there they waited patiently and pertinaciously. The carpenters' workshop belonging to the Refuge had been fitted up for their accommodotion. Tables were here arranged; each table was covered with a white cloth. Of the boys belonging to the Institution, 20 were told off to act as waiters. At half-past seven the doors were opened. Two stalwart police constables were stationed to examine the tickets. One after another the ragged company came in, and as each boy entered he

was shown to a seat at the table. About 150 attended. The appearance of these friendless boys, their clothes tattered and torn, hanging about rather than covering their limbs, was pitiable indeed. Some possessed boots, but many were quite barefooted. The general expression of their faces was a sharp curiosity, or anxiety, but withal very forlorn and wretched. The vast majority were very squalid and dirty. It had been ascertained that three-fourths of them were in the strictest sense of the word destitute. The visitor could easily learn from the boys some account of their lives. One after the other would reply thus: How do you get your living? "I sells fuzees and begs," "I holds horses," "I carry parcels," "Oh, I do anything." Have you any parents? "No," or "Yes, but I don't know where they are," "I've a mother, and she drinks, and she's on the streets, like me," and so on. Despite their deplorable condition, the greater number of these motley visitors were shrewd little fellows, having all their faculties of cunning thoroughly developed. In the time between admission and supper, they behaved themselves with considerable decorum: some of them were noticed trying to cleanse their faces by scrubbing them with their damp caps! By eight o'clock the "waiters" had placed the first part of the supper on the table. It consisted, for each one, of half a pound of good roast beef, and a large roll. After the company had disposed of this course, each member was supplied with a pound of really good plum-pudding, and a pint of coffee. These things were served out under the superintendence of the master and matron.

It was expected that at least 400 of these youths would have received and accepted the invitation to the supper, but only about one-third of that number did so; and on inquring of them who came as to the cause of the smallness of their numbers, they gave various reasons. One said, "Theys won't come, 'cos it's would be lots o' jaw and nuffin to eat;" another said, "Becos they don't like bobbies askin' questions;" and a third gave the reason, "'Cos they said they knowed jolly well what a sell it would be, and they would not be fooled." It was clear that there was a want of confidence in the *bonâ fide* character of the invitation. This will be corrected, should it be desirable to renew the invitation, as the report of the "grand supper and four real pennies" each had received will remove all doubt as to the real intentions of the friends giving the invitations.

After supper the lads and visitors left the lower room for the one above, where the boys were addressed in turn by Mr. Williams (the

secretary to the Refuge), the Earl of Shaftesbury, Mr. Hanbury, M.P., and others. The boys were at once taken into the confidence of their well-wishers, and the consentaneous readiness of their various responses to the interrogatories of the speakers was remarkable. Mr. Williams, after stating some statistics with respect to the operations of the Queen Street Refuge, detailed the causes which had led to the present gathering, adding, that it had struck himself and friends that some means might be devised for rescuing these boys from the career of crime and misery which awaited them, and, by the institution of some scheme of employment, prevent them from becoming tramps and vagrants and a pest to society. He had no definite plan to propose, but it was clear that most of the assembled lads only wanted some friendly hand and a fair start in life. The Earl of Shaftesbury next addressed the boys, in a series of direct questions, having first enjoined a truthful and fearless response to his interrogatories. The answers came promptly and decisively, and constituted a most interesting feature in the proceedings. The first pozer was, "Let all those boys who have ever been in prison hold up their hands." About 20 or 30 hands were held up.* Then, "Let those who have been in prison twice hold up their hands." About ten were held up. "How many in prison three times?" Five hands were upraised. "Is it the case that the greater part of you boys are running about town all day, and sleeping where you can at night?" A general response was made to this query. "How do you get your livelihood?" Some boys called out, "Holding horses," "Begging," "Cleaning boots." "Would you like to get out of your present line of life, and into one of honest industry?" A general and enthusiastic "Yes" was the reply. "Supposing that there were in the Thames a big ship, large enough to contain a thousand boys, would you like to be placed on board to be taught trades, or trained for the navy and merchant service?" A forest of upraised hands settled these alternatives in the affirmative. "Do you think that another 200 boys out of the streets would say the same?" Answer, "We do." Proceeding with words of encouragement to the assembled boys, telling them that they had a great duty to perform in this life, and that although they might be poor, God held them in esteem—that although some people might be rich and others poor, all classes were dependent on each other—the noble earl said that all classes, both rich and poor, must work to-

* These show an increase of the number formerly given, but these larger numbers perhaps include the tearing-up and vagrant cases, whereas the former numbers refer only to cases of dishonesty.

gether, to make good men and good citizens of Queen Victoria. The noble earl concluded by exhorting the boys to "a long pull, a strong pull, and a pull all together"—a sentiment which was received with deafening cheers by the lads.

There has never been anything more touching in the way of benevolent experiences than the earnestness of those shouts, and the eager looks with which they were accompanied. On more than one face amongst the visitors, tears were to be seen, and those most steeled to spectacles of human misery evinced, by the twitching of their muscles, the struggle it cost them to maintain some appearance of *sang froid*. But what a case it is for us to consider. What a case for example for the citizens of London; for the wise and good everywhere; for those especially who profess to be guided by religious principles, and to be actuated by benevolent motives. The streets are the great preparatory school for the gaols, and society pays more for this sort of education than it would cost to remove by force the whole of these unhappy pupils, and keep them in idleness for the rest of their days. Compulsory benevolence is not in fashion with us, and we must trust in the voluntary principle as heretofore, and make the matter one of choice for both sides. There can be no doubt the greater part of the juvenile vagrants of the metropolis could be reclaimed, and that such a work of mercy would bear temporal fruit as well as that higher and holier fruit which it is the chief object of the true philanthropist to cultivate. Already, at the Bloomsbury Refuge, shelter and food and teaching are given to about a hundred and fifty desolate boys and girls, and if the benevolent public would furnish the needful funds, hundreds more might be provided for, and the streets of London might be clean swept of its childish waifs and strays, which, after all, are their greatest scandal, because, in a certain sense, this class has not chosen its lot, but is the creation of peculiar circumstances. The army and navy would absorb all the able-bodied lads that could be gathered up from the streets, and made amenable to discipline by proper teaching. There would be some incorrigibles and many incapables to deal with ultimately, and for these, and a third class, something more is needed, and that "something" could be secured in our Reformatories. A few amendments of the Act under which Reformatories are maintained would probably do all that is needful. But while we are waiting for help, so certain to be slowly rendered, it would be a matter for most painful regret if the movement thus commenced should halt through lack of funds.

We are happy to add that since the meeting was held, efforts have been made to rescue some of these poor creatures. Twenty-four of them have been received into the St. Giles's Refuge; and after they had been admitted three days, they were assembled in order to be drafted to the different industrial occupations; but before doing so, were asked if they had any objection to work, and work hard, or had they any desire to return to their homeless and friendless condition. They had the good sense to decide unanimously upon continuing in their present good quarters, and to render any amount of labour they could in return for the benefits they received.

Since writing the above, we find further efforts are being made to admit twenty more into the same Institution.

Upon the subject of this movement the *Times*, in a leading article, says :—

"We are not about to enlarge upon the distressing character of this spectacle from a benevolent or religious point of view. That aspect of the matter is but too apparent, and, as is shown by this occasion, philanthropy is already alive to it. What we are going to suggest is a purely matter-of-fact and business-like consideration, but not on that account the less important or the less likely to be useful. It is impossible not to be struck with the immense waste of human life represented by this scene. Here are, in all probability, some hundreds of young boys who might be made into active and useful men absolutely thrown away, literally dropped into the gutter, and allowed to run into the very dregs of mankind. Waste of human energy there always must be so long as there exist vice, sloth, and disease. Take all the care we may of our human material, educate and mould it as we best can, men and women will still drop from their place in life, and decay into paupers and criminals. These are the inevitable failures of humanity. But the condition of these boys represents a pure and, as it seems, wanton waste. They are not failures, for they have never had a chance. It is impossible to tell what they might be, for nobody has properly taught or tamed them. They are birds thrown out of their nests before they are fledged. It cannot be supposed that they are all useless material. No doubt there are radically bad ones among them, boys that come of a bad stock, the curs of humanity; but many, we may believe the great majority, if properly treated and given a fair chance, would fill some useful place in society. It is unpardonable waste to abandon a child. He is material put into our hands in an unformed state, expressly in order that we may shape and polish it to good purposes. Instead of this, here are numbers of boys tossed loose on the world to be maimed, crippled, diseased, and killed off before their time, and, instead of being made into intelligent men, to be crushed into troublesome animals.

"And this astonishing waste is allowed to take place at a time and in a country in which the human material is becoming more valuable every day. In proportion to the demands of the country there are every year fewer men, and those less serviceable. In all trades and in all classes there is the same complaint. Servants are hardly to be had. The masters of the great trades are almost at the mercy of their men, who give less and less work in return for increasing wages. Men have got to grumble now at eight hours' work a day; and if the men thus diminish the amount of their labour, it

is obvious that we must obtain more men to do it. Recruiting for the army and navy is daily more difficult, and it is necessary to devise all sorts of new attractions. Even in the merchant service, as we have lately been reminded on two or three occasions, it is impossible to man ships by Englishmen, and half or even three-quarters of a crew are constantly foreigners. Yet nothing supplies the place of English flesh and blood, and we cannot cultivate our fields nor maintain the reputation of our trades if we are unable to obtain the work of Englishmen. Surely, in such a state of things, it would be worth some one's while, as a mere economical speculation, to intercept the waste of life we have described—to get hold of some of these boys, to tame them, and convert them into useful material. What manufacturer would waste his cotton or his rags as these boys are wasted? Nothing, it would seem, is squandered among us but the most precious of all commodities—human life."

It will be seen from the following letter, that appeared in the *Times* on Monday, February 19, that further efforts than those we have already referred to are contemplated:—

"HOMELESS BOYS OF LONDON.

"*To the Editor of the Times.*

"Sir,—I thank you most sincerely for the report you kindly gave of the meeting which took place on Wednesday night last. The report has done good, and the meeting so far has been a success. Up to last night twenty-four of the boys have been received into this Refuge. The cases of other boys will be investigated on Monday, and if the public will only supply the money for supporting the boys, the utmost will be done to save all the lads who wish to escape from the miserable life now before them.

"That the public may see the meeting of Wednesday is intended to have a practical result, I shall be glad if you will allow me to mention that two projects are under consideration with a view of making further provision for meeting the necessities of these homeless boys. The first is to ascertain if the Lords of the Admiralty will give one of the useless ships of war now lying in her Majesty's dockyards to be fitted up as a training ship for those boys who wish and are able to follow a seafaring life. The second project is to obtain by hire or gift an old-fashioned house, with about fifty acres of land, a few miles from London, where those boys not fitted for sea can be trained to agricultural pursuits, so as to supply the labour market at home or to qualify themselves for colonial life. Both these projects are most important. They will, of course, require considerable funds to start them, but when once established I believe they will always have warm supporters. One gentleman has promised £100 to help start the country home.

"It rests, therefore, with the public to determine what further shall be done for the homeless boys of London. Only let sufficient funds be raised, and it will at once be seen that great practical good has resulted from the meeting of Wednesday last.

"I enclose a list of contributions already received and promised, and shall feel greatly obliged if you will insert the same with this letter.

"I have the honour to remain, Sir, your most obedient servant,

"W. WILLIAMS, Secretary, Boys' Refuge.

"8, Great Queen Street, Lincoln's Inn Fields, Feb. 17."

The contributions referred to here were thirty-two in number, and amounted to £176 19s. 6d., the list being headed by £30 from the Earl of Shaftesbury, to support two boys for one year.

HEART-EDUCATION.

No one can peruse the Reports of her Majesty's Inspectors of Schools, without perceiving that the Government system fails in one essential element of education—namely, the training of the heart. Yet, after all, however valuable intellectual education may be in its proper place, heart-education can alone fit men to do their duty to society, or prepare them for that eternity of which time is but the vestibule. Great intellectual attainments will, doubtless, aid men in their search for the prizes of this world; for its public monuments too painfully prove that it usually rewards the clever rather than the good. For intellectual culture can undoubtedly, if it fail in aught else, manufacture what the late Duke of Wellington often called "clever devils"—those who, by being great in their godlessness, became a public curse.

It is, however, this prevalent training of the head rather than of the heart, which tends to that predicted apostacy of the human race in the latter days, when "men," as photographed by Holy Writ, "shall be lovers of their ownselves, covetous, boasters, proud, blasphemers; having a form of godliness, but denying the power." (2 Tim. iii. 1—5). So was it in the age of the ante-diluvians. The head, not the heart, became paramount in society, to its ultimate destruction. Hence it was not the godly Sethites, but the intellectual Cainites, who showed what human intellect can achieve in art and science (Gen. iv. 20—22). But, great as they were in intellect, they were still more gigantic in godlessness; until God, in just anger, swept them from the earth, which they desecrated by their utter selfishness or their giant crimes. "He that hath an ear, let him hear" this solemn warning, which is a prophecy for all times, but more especially for these last days.

It may, however, be asked, What is meant by "heart-education"? As so much misunderstanding has arisen through different meanings being affixed to the same phrase by different persons, we think it desirable to define our meaning. By heart-education, then, we imply the Godward training of those moral sentiments which God ordained to have the supremacy, but which, since the Fall, have been, more or less, so silenced or blinded, that passion or intellect have had the rule. Well, then, did the wisest of men say, "Keep thy *heart* with all diligence, for out of it are the issues of life" (Prov. iv. 22).

Psychologists have divided the mental powers into three great groups; namely, animal powers, moral feelings, and intellectual faculties. The fact that they were created by God, indicates that all are needful for man's welfare; and their dislocation, and consequent want of harmonious action, is one fatal result of man's sin in Eden. In the group of moral sentiments—or, in popular language, the heart—is included Veneration, which engenders respect for all classes, and thus complies with the Bible injunction, "Honour all men" (1 Pet. ii. 17), whatever be their ability or station. Benevolence incites to acts of general kindness, especially to the helpless or the fallen, and thus practically enforces the Biblical dictum, "As we have opportunity, let us do good to all men" (Gal. vi. 10). Thus, too, Conscientiousness leads men to stand by the right, whatever may be the sacrifice thereby entailed; in fact, it causes them, like Paul, daily to "exercise themselves, to have always a conscience void of offence toward God, and toward men" (Acts xxiv. 16); whilst Faith, ever confiding in, makes God's will the ultimate test of every action, and, when taught by the Holy Spirit, finds rest for the soul in the finished work of Christ.

When properly trained, both intellect and passion become subordinated to these moral feelings; and thus, by the ordinance of God, the head so bows to the heart as to make the latter the dominant principle. In contrast to such persons was Ahithophel, the false friend of David, utterly devoid of all moral feelings; yet he was so wise in mere head work, that his advice was regarded "as if a man had inquired at the oracle of God" (2 Sam. xvi. 20—23). On the other hand, the following are modern illustrations of men whose hearts had been so properly trained, that whatever their mental capacity, the heart reigned supreme. For example: Franke, the father of German Reformatories; Howard, the pioneer in, and the martyr to, prison reform; and Fellenberg, who, as an educationist, ever strove to make good, rather than great men, and hence ever placed the heart before the head. Of such men, Dr. Winter Hamilton's saying is a correct photograph: "Their goodness is their greatness." Such men, indeed, but point to that happier age, when men shall really see in each other sons of the same great Father, with the same great destinies; and when the broad earth shall echo back the angels' choral, "On earth peace, goodwill towards men." For, happily, the Bible—or rather the Holy Ghost—affirms that the earth is not to be an Aceldama for ever; and the same authority indicates that that blissful period will have arrived when the heart

has the supremacy now possessed by the head, and men shall base their practical love to man on loyalty to Jesus.

Now, heart-education, however successful it may be, cannot possibly be measured by any amount of Government red-tape; for Her Majesty's Inspectors necessarily measure acquirements rather than character. Yet such training alone really deserves the name of education; for it alone can teach a child so to do its duty to God and man, that when the last hour comes there will be no cause to mourn over a wasted life. It is in such heart-education that Ragged Schools have from the very first been pre-eminent; for they have obeyed the voice of God, "Take this child and nurse it for me, and I will pay thee thy wages" (Exod. ii. 9). Hence, were the mere intellectual ever to supplant, or even interfere with the moral and religious, the death blow of a system would be struck which has been honoured by, because it honoured, God. For, happily, the history of Ragged Schools, as of all Christian enterprises, confirms the promise of the Most High, "Them that honour me I will honour."

The primary aim of Ragged School teachers has been to Christianize the pagans of London; and thus not so much to make good citizens as saints. Hence, whatever the plans adopted, eternity, and not time, has been the uppermost thought of the earnest workers—true missionaries without the name—in our Schools. If, however, the lesser has sprung out of the greater, and it has been found that work for Jesus has also been work for society, it has simply arisen from the fact that he who becomes a true disciple of Jesus must of necessity become a friend of man. Thus the records of Ragged Schools furnish another illustration of our Master's words, "Seek ye *first* the kingdom of God, and his righteousness, and all these things shall he ADDED unto you." This it is which causes the faithful Ragged School teacher to regard the training of the heart as of more importance to the ultimate aim of their labour than the filling of the head with that mere secular knowledge, much of which will probably die with this world. Believing as they do, that failure in this life is no index to real failure, they alone measure earthly success by the way in which it will be gauged at Doomsday, and whether the Judge will then say, "Well done," or "Thou fool!" This it is which causes them, by Bible lesson, and by private exhortation—and the latter is usually found to be more potent in forming human character than the former—to enforce the great Bible truth, that he who at the final audit hears Christ say, "Well done, good

and faithful servant," has really been more successful in this life than he who can say at death, "I die a millionaire," or of whom the public voice shouts, "He shall be buried in Westminster Abbey."

The principle that no education can be regarded as complete where the heart is not trained as well as the head, is confirmed by a remark of the Rev. E. Arnold, one of her Majesty's Inspectors. Thus he says,—

"The first and greatest result which we may look for is that all the children who pass through our Schools should have been instructed in their duty to God and man, that they should be taught to love their Saviour, and to believe in a judgment to come. And in strict connection with this teaching we may expect them to learn habits of obedience and self-restraint, of cleanliness and order, which they so often have not the opportunity of learning at home. This religious and moral discipline and training is, in my opinion, the most valuable lesson which is taught in our National Schools. The amount of intellectual instruction which is imparted to the children of the poor, and, still more, the amount which is retained by them, can never be very great so long as they are obliged to finish their education at an age when the children of the rich are only beginning theirs. But the lessons of the heart sink deep, even in young children, and if these children remain even for one or two years under the influence of a kind and judicious teacher, they will have gained an insight into the true nature of religious and moral duty, which will never afterwards be effaced."

The foregoing remarks lead to a practical suggestion to Ragged School teachers and managers, which, we think, would not only enhance their value, but practically teach our scholars that we prefer the good to the great. In some day schools prizes are given for superior intellectual attainments; more, however, for memory than for thought, as the one cannot be gauged so easily as the other. Now, all school experience teaches that the best-behaved child may rank as a dunce; or, he may be one of those late-budding intellects who, like Dr. Adam Clarke, do not manifest the power possessed before manhood is attained. It is, in fact, almost proverbial that the quick ready child is usually the dull or useless man, even if he do not die of premature mental growth; whilst the dunce in school ofttimes astonishes society with the blaze of his genius when he attains maturity. But, whether he possesses faculties which lie dormant or not, still he cannot possibly compete with the showy lad with a retentive memory, but who, from the general tone of his moral character, is a nuisance to the school, and who bids fair to become a disgrace to society. Would it not be better, then, not to give rewards merely for secular attainments, or, in other words, for the possession of good memories, but to give them to those who in some degree manifested true nobility of character. By this plan we should

in some degree prove that we concur in Paul's catalogues of moral virtues: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. iv. 8). Although we cannot but abominate the words of the foolish mother who said to her child, "Say your prayers properly, and I will give you an orange," seeing that, by giving an earthly reward for heavenly service, she thereby tended to engender hypocrisy; yet still, if rewards are to be given at all, those who are gentle and good ought not to be forgotten in the award. For our own part, we would rather reward the child who, though of feeblest intellect, was kind to all, man or beast, than those who were registered in the first class for intellectual acquirements, but who at the same time were selfish, mean, unkind, or dishonest.

By adopting this plan we should show, in an age when brilliant talent is almost worshipped, that, preferring the head to the heart, we, at least, would rather trace in our scholars high character than great secular attainments. So must it be, if we would measure man, not by the code of the world, but by the laws of the Bible. For whilst moral character, used for man, under the direction of Christ, will colour eternity, high intellect may generate such pride, conceit, and general worldliness as will only tend to send the poor *mis*-educated child farther down the abyss of Gehenna. Let us, then, as Ragged School teachers, ever seek so to train the hearts of the children God has committed to our charge as to show that we at least so prefer time to eternity as to regard those who fail of Heaven, whatever may have been their earthly success, to have really failed in this world. So shall we echo the words of the poet—

> "Be good, dear child, and let who will be clever;
> Do Christlike things—not dream them—all day long;
> And so make life, death, and that vast for ever,
> One grand sweet song!"

TESTIMONIAL TO MR. GENT.

SECRETARY TO THE RAGGED SCHOOL UNION.

A MEETING of a somewhat novel and interesting character was convened n the hall of the Sunday School Union, Old Bailey, on Thursday, February 5th.

The hall, decorated with mottoes and flags very tastefully for the occasion, was filled with company, consisting largely of the teachers of the Ragged Schools of London. Lord Shaftesbury arrived after the serving up of tea, and occupied the chair, supported on the one side by Mr. Judge Payne, and on the other side by Mr. Justice Maxwell. The occasion of the large gathering was the presentation of a testimonial to Mr. Gent, Secretary to the Ragged School Union. The testimonial consisted of two valuable instruments:—

A 36-inch achromatic day and night telescope, brass tube, finder, rack and pinion adjustments, with six eye-pieces, &c., &c., and

A compound achromatic microscope with draw tube, three object glasses, diaphragm, spotted lens, polarizing apparatus, condenser on stand, with 144 mounted objects. The whole fitted in mahogany cases.

It had been ascertained indirectly, through the medium of two ladies, that such instruments would be more acceptable to Mr. Gent than a silver tea service, &c.

These were subscribed for by the teachers of a portion of the London schools. On each instrument was inscribed—

Presented

BY

THE RIGHT HONOURABLE THE EARL OF SHAFTESBURY, K.G.,

ON BEHALF OF THE VARIOUS RAGGED SCHOOL TEACHERS CONNECTED WITH THE RAGGED SCHOOL UNION, TO

MR. JOSEPH GEORGE GENT,

AS A MARK OF THEIR ESTEEM AND RESPECT FOR HIS LONG AND INDEFATIGABLE SERVICES IN THE

RAGGED SCHOOL CAUSE.

FEBRUARY, 1866.

The proceedings of the meeting were commenced by a short devotional exercise, and then Mr. Wise read the address of the teachers, viz.:—

"TO JOSEPH GEORGE GENT, ESQ.

"DEAR SIR,—We, the superintendents, teachers, and others, engaged in schools connected with the Ragged School Union, take this opportunity of ratifying our regard and esteem for you, and our sense of your uniform kindness to all who labour in this humble but honourable part of the Lord's vineyard. We beg your acceptance of a telescope and microscope with objects, as a small expression of our regard, and would assure you that, though some schools have been unable to contribute, there has been but one feeling of respect for him whom we now 'delight to honour.' That God may please to long spare your valuable life, and give you health to continue to fulfil the duties of the office you have so long and so faithfully filled, is the earnest prayer of the subscribers on whose behalf we subscribe our names.

"Signed on behalf of the whole,

"SHAFTESBURY.
"JOSEPH PAYNE.
"SAMUEL WISE."

The noble Chairman then arose amid prolonged cheering, and after expressing his regret at being able to remain with them only for a few minutes, in consequence of urgent business, said:—

"I do not know that I should have attended this meeting at all if it had not been for the fear of my absence being misunderstood; but if on such an occasion as this, when we assembled for the purpose of doing honour to our dear and valued friend, Joseph G. Gent, I did not attend, I should be open to every kind of suspicion, and if not to suspicion, to what is worse—self-reproach. You are assembled here for a very good and necessary work—to express your respect, and more than respect, your affection, for the person and character of Joseph G. Gent. I believe there is scarcely any man in England who has a right to speak with greater knowledge than I have of that man's character and doings. I have been intimately acquainted with him from the commencement of the Ragged School cause; I have seen him in public, in private, and at all times; I know him by correspondence and by personal communication; I know his ability, his diligence; I know his research; I know his great mental powers; but I know more than that—I know he is a deep and sincere friend of the cause of God and of suffering humanity. We are very much indebted to him for the progress the Ragged School cause has made; we are very much indebted to him for his patience, his constant attention,—for the manner in which he has himself travelled over the length and breadth of the metropolis, for the purpose of seeing that the whole work was carried fully and fairly into effect; we are indebted to him for his conciliatory disposition, for his great knowledge and research, and for everything that can distinguish a Christian man, a friend of God, and a thorough English gentleman. Therefore I think you could not have done better than you have done in presenting him with this slight testimonial of your affection. I very much, in general, underrate testimonials; but on an occasion such as this, I must say that, very far from underrating it, I think it is the testimony of a large body of persons who are more entitled to the gratitude of the generation in which they live than any set of persons with whom I am acquainted; for I believe the Ragged School movement, as it has been conceived and executed, is the finest movement that has ever taken place under the Christian dispensation; it is most catholic in its character, and in unison with the Gospel, and devoted to the honour and glory of God. And I confess I do feel the warmest affection, the deepest gratitude, to all those engaged in the various departments of the Ragged School system—a system which has produced the most remarkable effects upon the face of society, and the most powerful of all agencies that have been employed in the suppression of vice and immorality, and the promotion of peace and happiness. I am not prepared to attribute to the Ragged School everything that has been done, but this I do say, that without it in London, nineteen-twentieths of what has been accomplished for the destitute would not have been done at all, or if done, would have been most imperfectly executed. You go to the very root of the matter, and dive to the very recesses of human misery; you place yourselves in the positions of fathers, mothers, brothers, and sisters, to thousands and tens of thousands of the most erring creatures that were ever collected from the face of civilized society. It is all very well to talk upon the platform or in our Houses of Parliament upon establishing a great prevention system; every one believes that 'prevention is better than cure,' but you are the only people who have put it into practical effect. You go down to the very source of crime, and dive into the depths of human depravity and iniquity, and by so doing, you are not only conferring a great blessing to the country to which you belong, but promoting the advancement of morality and religion."

His Lordship then addressing Mr. Gent personally, made the presentation, and said:—

"When, in the name of the donors, I present to you this testimonial, do not suppose that they deem it an adequate representation, but rather as an outward and visible sign of the gratitude and respect they bear towards you; and whoever it comes from—whether from myself, as the chairman of this meeting, or from those amongst whom you have so long laboured—it comes from the depths of their hearts. Therefore, my good and personal friend, Joseph G. Gent, I tell you I love you from the bottom of my heart; I have said so hundreds of times, and now add the expression of the hope that you will be long spared to continue your valuable exertions in connection with this great institution, the admirable and signal success of which has afforded such encouragement to its supporters."

Mr. Gent, who on rising to acknowledge the gifts was enthusiastically received, said:—

"I hope, my Lord, and very dear friends, that only a few words will be required from me this evening; not that I think a few words only ought to be given on a memorable occasion like the present, but that I scarcely feel able to express myself as I could wish, especially after having listened to the sentiments so kindly uttered by your Lordship. To reply to those sentiments in suitable language, and to receive this splendid testimonial in a becoming manner, are difficulties of no small magnitude to me just now; but I cannot allow the present opportunity to pass without expressing, however imperfectly, a few sentences indicative of my unbounded gratitude for those valuable and useful presents now before me. These gifts, my Lord, are in themselves valuable, but their value is greatly enhanced by their being presented to me by your Lordship, and accompanied with the remarks that have already been made. They will ever be esteemed valuable by me, because they embody, as it were, towards me the kind feelings of a large number of fellow-workers in the Ragged School cause, with some of whom it has been my privilege to co-operate for the full period of twenty-one years. These men and women well know the difficulties of the movement, having devoted themselves, heart and soul, to the work, and given all the time they could to promote the welfare of the poor of London. Such persons, well knowing the difficulties of the movement, are able to form a just judgment of the labours of their coadjutors. To obtain the good opinion of such practical judges, and to have it expressed in the way it has been this evening, is to attain a position which, if I retain it, there must be increasing care, watchfulness, and labour on my part. To remain as we are would, in a short time, prove to be equivalent to retrogression, for we should soon be left in the rear. Advance must be the order of the day. The work in which we have been engaged for twenty-one years has not only well-nigh ramified every part of the metropolis, but has extended through England, Scotland, and Ireland. It is being tried in France, Holland, Egypt, China, Australia, New Zealand, United States, and Canada. In almost every part of the world where the ragged class exists, there the Ragged School is in operation. This great amount of success is not attributable to me; I have only taken my share of the labour—that portion of it that naturally falls to the office I have the honour to hold. Marked success has certainly followed effort, but it has been the effort of a united body of many workers. And if in that body there has been one whom God has made a means of usefulness more than another, that honoured individual is not myself, but his Lordship who presides on the present occasion. He has brought to the movement not only his tongue and his pen, but the influence of his position and the mature judgment of his large mind. To that active presidency which

he has given the movement from its very commencement, we owe, under God, a very large proportion of the success achieved. I may, I hope, be permitted to say so much, because, by virtue of my office, I have, perhaps, had more opportunities than any other person present of knowing what Lord Shaftesbury has done to develop and extend the Ragged School system in its manifold branches from year to year. If, therefore, there be a testimonial to be given to the chief worker, it can be presented to none but to his Lordship. It has been my happiness to serve this good cause under his Lordship and a most effective Committee. That service has always been well remunerated; and so well content am I, that if a gracious God should continue to give me life and health and strength I shall consider it a great honour to continue to serve under the same leaders for another twenty-one years. I believe the path I have pursued has been the right one for me. It was chosen not so much by myself at the commencement, as by others for me, whose opinions I valued. Although I have pursued it so long I am by no means tired of the way, and earnestly hope I may have yet much work to do. The kind gifts of this evening, therefore, do not come to me as such presents often do, as a '*parting testimonial*,' but accompanied with a hope, expressed in that admirable address, that life and health may be given that I may be enabled to continue to discharge the duties of my office. Nor do these gifts form a '*peace offering*,' for there has been no feelings ruffled that needed to be allayed. There has been no expectations aroused followed by disappointment, and causing a void that required filling up. Nothing approaching to anything of the kind has occurred. There has been a oneness of purpose and object amongst us, and if there has been rivalry in our circles it has been that of trying to make our own particular schools work out greater results than that of our neighbours'. I shall ever look upon these useful gifts with pleasurable feelings, for they come from a body of men and women, who of all men and women, as a body, I most esteem, because I know, perhaps, more of their self-denying labours than of others for extending the Redeemer's Kingdom, by making Jesus Christ known to the poor and the destitute, and to know whom aright is life everlasting."

Judge Payne, who next addressed the meeting in one of his characteristic and humorous speeches, coincided in all that had been said by the noble Chairman in emulation of the person and character of Mr. Gent, and hoped that he would not make a wrong use of the testimonial which had been presented to him. There were different ways of looking at objects. People in looking at the evils of society looked through the wrong end of the telescope and they saw the evils a great deal further off than they really were, while others looked through the right end of the telescope and they saw things and benefits larger and nearer than they really were; but the only right person was he who looked at the objects with which he had to contend, with the eye itself, as God's own instrument, and with the eye of faith: with such an eye the Ragged School movement had been surveyed from the commencement of its operations. Mr. Payne concluded his remarks with a few of his amusing lines, and explained that the commencement of each stanza is taken from a technical legal phrase—"*Gent*leman, *one* of her Majesty's commissioners, &c.;" but on this occasion to be explained and applied, not in a legal but in a philanthropic sense:—

"*Gent, one*"—who long has labour'd well
For ragged girls and boys,
And never tried to look a swell,
Or sought to make a noise!

"*Gent, one*"—who wisely has pursued
The tenor of his way;
With active energy endu'd,
To work from day to day.

"*Gent, one*"—who the esteem has gain'd,
Of Shaftesbury's noble heart;
And equal honour has obtain'd
From schools in every part.

"*Gent, one*"—who when life ends shall be
On Canaan's peaceful shore;
Beside the River and the Tree
Of Life for evermore!

"*Gent, one*"—who, while on earth he stays,
For duty's work to live,
Is worthy something more than praise,
And you that something give!

Here teachers of the schools unite,
And by their union make
"*Gent, one*"—of those who feel delight
In gifts for merit's sake.

"*Gent, one*"—who, in life's *future* days,
More easily will scan,
With powerful microscopic gaze,
The works of God and man.

"*Gent, one*"—who, in devotion true,
Will higher lift his eye,
And mark, in *telescopic* view,
The wonders of the sky!

"*Gent, one*"—whose *thought* is full of glee,
To feel that, till life ends,
In *both* these gifts his *heart* will see
The kindness of his friends!

Rev. Mr. Atherton addressed the meeting, and said:—

"Though I have not seen so much of Mr. Gent as many of you, I have ever met with kindness at his hands, and I have seen enough of him to convince me that the sentiments that have been expressed to-night are perfectly truthful, and that everything that has been said in Mr. Gent's praise has been fully deserved. I come here as the clergyman of the parish of Ratcliff, to testify to the great good the Ragged School movement has done in that place. There was a time when a clergyman in Ratcliff could scarcely pass from one end of the parish to the other to do his duty without having a policeman by his side. That was before the Ragged School movement commenced in my parish. Now I can go to any part of the parish, not only with perfect safety, but with great pleasure, and everywhere I meet with respectful salutation from the boys and the lowest of the people; and it is to me a very great comfort when I move along to have these Ragged School children running after me, looking up in my face, and saying, 'Mr. Atherton.' We have in the school 300 children, and a very good

master, who, with his wife, are working very successfully, and I have no doubt that the best results will follow. We are labourers not merely to prepare these children to battle with life successfully, as I hope they will, but we are preparing them, with God's blessing, to live to him on earth, and then to reign with him for ever and ever in heaven."

Addresses were subsequently delivered by Mr. Maxwell and others, highly eulogistic of the character of Mr. Gent, and complimenting him upon his praiseworthy efforts in the Ragged School cause, to which well-merited tributes were paid.

A vote of thanks to the noble Chairman and the promoter of the meeting, proposed by Mr. Molyneux, and seconded by Mr. Baker, brought the interesting proceedings to a termination.

RAGGED LONDON.

PETTICOAT LANE.

"What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath."—*Neh.* xiii. 17, 18.

Has the reader ever heard of "Petticoat Lane"? If not, let us bring it under his notice. If he has—if he remembers the crusade made against its manners and customs by a Lord Mayor some four or five years ago, let us assure him that in spite of chief magistrates—in the teeth of a double allowance of police—it is still as flourishing and as unique in its characteristics as when one of their lordships had his pocket picked whilst paying it a Sunday morning visit in company with a bevy of City constables. There is a pretty brisk trade done in Hamburg on the Christian Sabbath; the Jews in the Ghetto at Rome are not idle while "the faithful" are at high mass; but though, saving Scotland, there is no country on the face of the earth in which there is a more general suspension of business on Sunday than in England, Petticoat Lane, E., "licks all creation"—as the Yankees have it—for the transactions, legal and illegal, conducted between 9 a.m. and 3 p.m., on the first day of the week. It may be premised that "Petticoat Lane" is a misnomer for the *locus in quo* of the operations to which we refer. Under that general term of street nomenclature, nearly a score of streets, lanes, and alleys are comprised. Petticoat Lane was the seat of the trade in its infancy. The name now rather marks the character of the traffic than the spot on which it is carried on. The central avenue of all this selling, and buying, and pocket-picking, and shouting, and screaming, and eating, and drinking, is Middlesex Street, Whitechapel. Here it is that Jews and Gentiles "most do congregate;" though the lanes, alleys, and yards that branch off from it at right angles are scarcely less crowded, and, like the great thoroughfare itself, are at times impassable. The best way of approaching the scene is from High Street, Aldgate. The third or fourth turning on the left, after you come from Leadenhall Street or Fenchurch Street, is Middlesex Street. At either corner is

the inevitable public-house. Turn sharp round to the east, and in two or three seconds you will find yourself brought *in medias res*. In the Tower of Babel the voices might have been more various, but they could scarcely have been as numerous as they are in this long and narrow avenue. Shops, or rather half-shops—for space is valuable in Petticoat Lane—are in interminable lines on each side of you. *Al fresco* dealings are going forward on every foot of street room. The time is, say, noon on Sunday. Trade is at its height then. It commences at 9 a.m., and becomes slack about 3 p.m. During the daytime on Saturday nearly every house is closed, the occupiers being Jews, but on the Sunday almost every imaginable species of barter is to be witnessed here. For the length of more than a quarter of a mile in a direct line, and from side streets innumerable, you are assailed by thousands of vendors, each trying to out-shout or over-scream his or her competitor, "Who's the buyer?" "Who vants a sheap vatch?" "A vest worth a bob for a tanner." "Spanish olives, four a penny." "Ice, a halfpenny a glass." "Lemonade, a halfpenny a bottle." "Boot-laces, a dozen for a penny!" Persons are fairly puzzled when they hear old clothesmen offer to buy soleless boots, odd slippers, or sleeveless coats. A visit to Petticoat Lane will explain the mystery. There such articles are negotiable. We witnessed the purchase of a single suspender, after a huckstering of five minutes' duration, and nothing is more common than the barter of an odd shoe or boot. Harrow Alley connects Middlesex Street with the London Clothes Exchange—commonly called Rosemary Lane—and in this alley are large baskets filled with odd gloves and stockings, shoes that have no fellows, and shirts *minus* a sleeve. There are two or three very large covered buildings devoted to clothing for men and women; and here persons who have been "eased" of their pocket-handkerchiefs stand a good chance of being afforded an opportunity of recovering them by purchase. The business in the clothes exchanges is conducted chiefly by women and girls, and the shrill clatter which they keep up is positively ear-splitting. There are a few jewellery stands, presided over by patriarchal-looking Israelites, at the end of the clothes mart opening into Cutler Street, Houndsditch, but it is in Middlesex Street and its branches you must witness the varied traffic for which Petticoat Lane is so remarkable. No one who spends an hour here can deny that the Jews are a utilitarian race. Mere infants are vending pencils, stationery, buttons, toys, and refreshments along the thoroughfares, while the parents are busy at the shop doors, or behind the raised sashes, in front of which their wares are exposed. Tripe Yard is devoted to picture frames, Artillery Passage to auctioneers and vendors of quack medicine, of which latter individuals more anon.

At not a few of the shops there are dealings in gold and silver. In Petticoat Lane you may buy a watch for five shillings, or embark in a "gold lever" worth thirty pounds. At very miserable-looking shops transactions in diamonds are not unknown. And here, as in the silk handkerchief department, old friends may occasionally be recognised. Not so easily, however, for the watch-case trade is different from the trade in what watchmakers call "movements." Trays full of "movements" are exposed at different doors. These are the bones, sinews, and intestines of watches. Nor is the crucible idle in this region on the Christian Sabbath. In front of a "marine stores" in one of the alleys, we observed two men busily and silently employed, apart from

the multitude. One was seated behind a pan resting on three 56lb. weights. In the pan was burning charcoal, into which one of the individuals referred to was dropping old epaulettes, stars, buttons, &c., which were poured out of a sack by his assistant. From the pan, the portions which did not fall through the grated bottom to the ground were passed to a large tray. The contrivances resorted to by the owners of wares, to drown contending voices, are not a little amusing. In one class of soft goods there is an immense competition. The passers by are besieged by those who deal in it; but a German Jewess has adopted an extraordinary expedient for attracting a more than ordinary share of attention. Her voice is of marvellous shrillness. She pitches it to its highest key, and uses gestures as frantic as any that characterized the Sibyl when under influence of the divine *afflatus*.

The ice, penny cigars, and halfpenny lemonade men, have good lungs, but their united tones are as a penny whistle to the stentorian strains of the sarsaparilla men. Yes, "sarsaparilla!" This is the beverage of the season in Petticoat Lane. It is there in barrels—three or four barrels before one shop—the price, a penny a tumbler; and such is the force of eloquence that this bitter is swallowed as fast as the assistant quacks can draw it. The Gentiles share this trade equally with the Jews. In one case the proprietor is an Irishman, and his partner or assistant a man of colour. The latter mounts a costermonger's go-cart, and with a box of pills in one hand and a bottle of the so-called sarsaparilla in the other, delivers a medical lecture. He informs the auditory that one of the ingredients in the pills is the root discovered by Christopher Columbus, when "that renowned individual found out the great continent of America." With this is mixed "the congenial gentian, that was in great repute amongst the Israelites at the time of the captivity in Egypt." These two act as a "*stomatic*" and the sarsaparilla has its salutary effects on the "sanguineous system." To dispute this, he challenges "any member of the pharmaceutical, medical, or *Materia Medica* department of the profession."

Whether the rage for sarsaparilla, at a penny a tumbler, is a Petticoat Lane epidemic, time will tell, but no other teetotal beverage is in anything like the same estimation there just now. When the public-houses open at one o'clock, there is, of course, a slight diversion of the liquor traffic. Pickles are in great demand all day long. Whole cucumbers, and cucumbers cut in two, lie in briny tubs; and huge pickled onions are displayed on plates at numerous shops. Cakes of various kinds are hawked by seedy-looking Israelites, and juveniles call out "eggs all hot!" supplying the purchaser with salt and spoon.

The great mass of the traders in Petticoat Lane are of the Jewish persuasion. All the dealers in watches and jewellery are Jews. There is one branch, however, in which their long-standing monopoly has been attacked with considerable success.

In the clothes trade the Hibernian has entered the lists with the Hebrew, and Celtic accents are familiar in "rag-fair." Neither English nor Scotch are in any force in this quarter, as employers or employed; but English Christians of the lower classes much frequent it to make purchases. "Weekly payments" are taken; and shops abound in which tradesmen's tools, of every description, and of all qualities, are displayed for selection. Some of

the traders unite the business of money-lender with their more ostensible occupations. A small board suspended from the door-post informs the public that "loans from £2 to £50 are made immediately." A number of Jew butchers have stalls in Middlesex Street. The meat is not at all inviting.

Bustle unequalled, noise indescribable, masses of people enormous, even for London, are the main characteristics of Petticoat Lane on Sunday. Most of the Jews there are exceedingly dirty. They are "made up" for the occasion, perhaps, for many of them turn out in expensive wardrobes on their own Sabbath. Occasionally, however, a really picturesque scene presents itself. We observed in one of the jeweller's shops a group composed of a venerable Hebrew, holding a beam and scales, and watching with earnest gaze the weight which made "even beam" with the precious metal offered him for sale; on each side of him a daughter, handsome enough to represent the maidens of Judea ere the prophecy was fulfilled and Jerusalem had ceased to be. Rembrandt would have made a masterpiece of this trio.

One may visit Petticoat Lane without the fear of any more personal injury than he may chance to sustain from a crushing. But the visitor had better leave his watch and appendages, his pocket-handkerchief, and his purse, at home. There are "roughs" innumerable here. Some of the police are of opinion that this Sunday mart is a convenience to the poorer tradesmen. It may be so, but it is abhorrent to all our notions of the way in which Sunday ought to be observed, to have the shouts of buyers and sellers contending against the melodious call of church bells, and to find trade in successful competition with religion on that day which Christians are commanded to keep holy.—*Once a Week.*

Correspondence.

RAGGED SCHOOL LIFE-BOAT.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—Permit me through the medium of your valuable magazine to invite the attention of my fellow-teachers to this humane and Christian effort on behalf of those who "do business in great waters."

The late disastrous gales have produced almost universal sympathy throughout the country in favour of our suffering mariners, daily exposed to shipwreck and death.

One evidence of this wide-spread sympathy is the desire now manifested to assist the Royal National Life-boat Institution in their noble and successful exertions in rescuing shipwrecked sailors, and which, during the last year, they were enabled to accomplish, under Providence, to the number of 532.

It is proposed to raise from the teachers and scholars of the London Sunday Schools a sum of £420, with which to build a Life-boat to be named "The Robert Raikes Sunday School Life-boat," as a free-will offering to the In-

stitution, in the cause of humanity. The boat will be stationed on some exposed part of our coast, to be hereafter agreed upon, and maintained by the Institution, who will also provide a crew, and in every respect see that she is kept in a proper state of efficiency, and ready at all times to start on her mission of mercy.

A considerable number of Sunday Schools have already commenced collecting, and it is earnestly hoped that the teachers and scholars of Sunday Schools connected with Ragged Schools will also manifest their sympathy for the cause by assisting to carry out the object in view.

I shall be happy to forward collecting papers to superintendents and others, and to give any information which may be required on the subject.

Fellow-teachers, pray assist to float "The Robert Raikes."

I am, dear Sir, yours very truly,

CHARLES SEARE,
Hon. Sec. of the Sunday School Life-boat Fund,
and of the Agar Town Ragged School.

10, *Wrotham Road, Camden Town, N.W.*

Poetry.

THE HOMELESS CHILD'S APPEAL.

The following lines were composed by a gentleman at Bristol, with a view to assist his daughters in pleading the cause of the St. Giles's Refuges for Homeless and Destitute Children :—

I'M a poor friendless child,
And am driven to roam,
For a rude blast of sorrow
Has withered our home.
My father, my mother,
They know me no more,
They both were transported
To some foreign shore.

Before our poor parents
Were tempted to steal,
To be sure we were poor,
Yet we'd always a meal ;
But now we've no home left
To shelter our head,
And we've no friendly hand
To provide us our bread.

We are too young to labour,
We nothing could earn ;
But if kind friends would help us,
We're willing to learn.

We don't want to steal,
For we know 'tis a sin,
But we can't bear to starve,
And we're hungry and thin.

The pitiless winter wind
Scarce can we bear,
For our clothes they are tattered,
Our feet they are bare ;
And the rain falls in torrents,
We're wet to the skin ;
Could we find but some refuge,
We'd shelter therein.

And we've heard that in London's
Great city so fair,
Kind friends for the friendless,
And homes, too, are there.
Will you help us, dear lady,
To get there, we pray ;
If they would but receive us,
We'd go there to-day.

We are told that some orphans
A real home there find,
And to poor ragged children
They're gentle and kind ;
That they clothe them, and feed them,
And teach them a trade,
And if once you can get there,
For life you are made.

And these good friends, they say,
Ever seek to impart
To the mind, useful learning,
And grace to the heart.
Thus they teach them the way
To be happy and wise,
And we think, my kind lady,
These blessings we'd prize.

Then don't turn us away,
And may blest be the hand
That is stretched out to help us,
Who shivering stand.
And may no blast of sorrow
Within your heart come,
Here may peace be your portion,
And heaven your home.

Contributions will be thankfully received for these Refuges at 1, Exeter Hall.

Notices of Meetings.

FERDINAND PLACE, HAVERSTOCK HILL.

On New Year's Day evening the above schools presented a very animated appearance, being decorated with flags, banners, evergreens, &c., the scholars having for a considerable time been collecting their pence in order to present the master and mistress with a testimonial of their love. At the appointed hour (seven o'clock) the master and mistress entered the room, when the school band, consisting of flutes and drums, struck up the tune, "See the conquering hero comes," the girls standing on the one side and the boys on the other, the Sunday-school teachers and friends being in the back ground.

In the centre of the room two chairs were placed, between which stood something "veiled."

Soon as the music ceased, a little boy and girl stood forward, the covering having been removed from a very handsome clock, when he read the following address:—

"Ferdinand Place, January 1, 1860.

"Dear Sir and Madam,—On behalf of the children of this Ragged School, I have the pleasure of presenting you with a small testimonial, in token of our love and affection which we all have for you, and hoping, through your kind teaching, and God's blessing, we may grow up to be good men and women.

"Wishing you and yours a very happy New Year, and very many of them, we are, dear Sir and Madam, very affectionately,

"The Whole School."

A reply having been made by Mr. Provan, several teachers gave short addresses, after which hymns were sung, and the meeting broke up, highly delighted.

SERMON LANE RAGGED SCHOOL.

A very interesting meeting in connection with this school was lately held in the school-room of River Terrace Presbyterian Church, kindly lent for the occasion.

Two hundred children belonging to the day school, and eighty who only attend on Sundays, were regaled with tea and cake. J. Harris and T. Brooker, Esqrs., obligingly exhibited some most interesting dissolving views, illustrating the Pilgrim's Progress, and others, to amuse the young people. The ladies afterwards distributed thirty-six copies of a cheap edition of the Pilgrim's Progress, the gift of a friend, and a number of garments, amounting to 250, among the children.

About thirty infants were entertained the following day in the school-room, and had each a garment given to them. It is almost needless to add, that the young people were highly delighted, not only with the entertainment, but with the warm and comfortable clothing provided for them by the kindness of the ladies.

NORLAND POTTERIES AND SHEPHERD'S BUSH RAGGED SCHOOL.

Few districts in London need the elevating and beneficial influences of a Ragged School for the young Arabs of the street more than this district, for the benefit of which this school has been established. Few Ragged Schools, also, are better provided for as to voluntary teachers than the schools to which we refer. Nottingdale has for years been generally known as a locality in which not one but very many Christian ladies and gentlemen have put forth the most self-denying and assiduous efforts for the benefit of those who are less happily placed than themselves. And in the schools to which we now especially refer, time, energy, and money are freely and most liberally given by those who have undertaken its management. No difference of opinion as to Church government, no party or sectarian feelings, are allowed to interfere with the grand object which all the friends of the school have in view, of promoting the temporal and eternal interests of the young who are collected there. Church clergymen and Dissenting ministers are found amicably combining with the laity of various denominations, both at committee meetings and at the annual festive gatherings, in furthering the education of the most ignorant of the children who abound in the neighbourhood. Of this a striking proof was shown at the most interesting gathering and tea-meeting which was held at this school on the 5th of January. The children who attend the day school, night school, and Sunday evening school, and the girls who attend the sewing-school, which is held twice every week, and which is most efficiently carried on by six or eight young ladies, to whom the greatest praise is due for their persevering and successful labours, assembled to the number of two hundred, and were amply provided with everything necessary for a hearty meal. At the distribution of prizes which ensued, the Rev. J. P. Gell took the chair, and was supported by the Rev. T. P. Holdich, J. Green, H. Letchworth, and W. Allan, and by Messrs. Renton, Grieve, Varley, and others. A large number of prizes were distributed to the most meritorious of the children attending the ordinary schools, and useful articles of clothing, made by the ladies, were given as prizes to the most deserving of the girls attending the sewing-school.

Joseph Payne, Esq., then addressed the children in his usual cheerful and happy strain, which unites in so inimitable a manner the *utile cum dulce*. He concluded his effective address with his 2,183rd tail-piece, composed partly amid the jolting of a Bayswater 'bus, and partly amid the buzzings of a Ragged School tea.

Christmas Day is past and gone,
And the New Year hastens on;
We will work and labour still,
For the schools at Notting Hill!

Ragged homes were mended there,
By a friend whose talents rare
Are remembered with good will
In the schools at Notting Hill!

On this spot, in days of yore,
We have sometimes met before;
Now we'll raise a cheerful strain,
Singing "Here we are again."

"Here we are again," to trace
Many a bright and shining face
Of the young, who learn with skill,
In the schools at Notting Hill!

"Here we are again," to show
All the gratitude we owe
To the ladies kind and fair,
Who have placed the mottoes there.

They have labour'd to excel,
They have done their duty well,
And display'd both taste and skill,
In the schools at Notting Hill!

"Here we are again," to say,
Come to us another day,
Minds and bodies well to fill,
In the schools at Notting Hill!

Other friends then addressed the children, whose interest was well sustained till the end of the meeting, between nine and ten o'clock p.m. The elegant illuminations and decorations, on which the ladies had bestowed unusual attention, added materially to the pleasing character of the scene.

The treasurer, T. H. Bothamley, Esq., Royal Crescent, will thankfully receive any subscriptions or donations, or they may be sent to the hon. secretary, Mr. C. W. Robinson, 61, Clarendon Road.

RAGGED SCHOOL UNION.

ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

The following contributions have been received in aid of the Ragged School Union from the 20th of January to the 19th of February, 1866, inclusive:—

General Fund.

	£	s.	d.
Abercorn, Marchioness of	1	0	0
A. D., 1859	2	0	0
Ainslie, Colonel H. F.	1	0	0
Alexander, J. W., Esq.	10	10	0
Allen, Rev. E. B.	0	10	6
Anonymous	20	0	0
Arthur, Rev. W.	1	0	0
Ashley, A., Esq.	10	0	0
Austin, J., Esq.	1	1	0
Austin, Miss	1	1	0
Auriol, Rev. E.	1	1	0
Bacon, Miss	2	0	0
Baker, Sir Edward	1	1	0
Baring, John, Esq.	5	0	0
Baring, T. G., Esq.	1	2	0
Barron, F., Esq.	2	2	0
Benham, T., Esq.	1	1	0
Bennett, Mrs.	0	4	4
Bennett, Miss	1	0	0
Benthal, Mrs.,	2	2	0
Bickersteith, Miss	1	1	0
Birch, Mrs. E.	1	0	0
Blantyre, Lord	20	0	0
Bliss, Mrs.	0	5	0
Boobbyer, Mrs. and the Misses	4	0	0
Bowes, The Misses	0	5	0
,, ,, Pupils of	0	15	0
Brien, Mrs.	0	5	0
Bristowe, S. B., Esq.	1	1	0
Brooking, Miss M. E., col. by	1	11	0
Brunel, Mrs., col. by	2	0	0
Burton, D., Esq.	1	0	0
Campbell, Miss	2	0	0
Charrington, The Misses	1	0	0
Clarke, Dr. H.	1	0	0
Clissold, Mrs.	1	1	0
Collins, J., Esq.	1	1	0
Corderoy, J., Esq.	1	1	0
Courthorpe, G. C., Esq.	5	0	0
Croft, C., Esq.	1	1	0
Croggan, J. T., Esq.	1	1	0
Curling, W., Esq.	10	10	0
Davies, W., Esq.	1	0	0
Davison, S. E., Esq.	1	1	0
Deane & Co., Messrs.	1	1	0
Dimsdale, J. C., Esq.	1	1	0
Dixon, Henry, Esq.	2	2	0
Doxat, C., Esq.	1	1	0
Dugmore, J., Esq.	1	1	0
Dunster, Mr. T., per—			
Henley, Miss	0	5	0
Marshall, Miss	0	5	0
Marshall, Miss S.	0	5	0
Edwards, Mr. J.	0	10	0
Ellis, Thos., Esq.	0	10	0
Ellis, Mrs. Wynne	2	2	0
Evans, Miss A. E.	5	0	0
E. S. S.	1	0	0
Fenwick, Mrs.	3	0	0
Field, J., Esq.	1	1	0
Foquet, Miss E.	0	15	3
Fox, Miss E.	1	0	0
Futvoye, Mr. and Mrs.	1	1	0
From a little boy and his brother	0	1	0
G. A. W.	0	1	0
Gadesden, A. W., Esq.	1	1	0
Gastineau, Henry, Esq.	0	10	6
Gent, Mrs. J. G.	1	0	0
Gent, George, Esq.	5	0	0
Gent, Miss	1	0	0
Gilchrist, J., Esq.	5	5	0
Gomonde, Mrs.	10	0	0
Good, Miss E.	1	1	0
Gordon, Lady Duff	1	1	0
Grant, W., Esq.	1	1	0
Green, D., Esq.	1	1	0
Griffin, Miss	1	0	0
Gurney & Co., Messrs.	2	2	0
Guy, Mrs.	2	2	0
Hastings, Friends at, per Mrs. Mackness	0	14	6
Hayne, Mrs.	1	1	0
Hemery, C., Esq.	2	2	0
Hill, Miss Julia	1	1	0
Holland, E. W., Esq.	1	0	0
Horn, G. W., Esq.	1	1	0
Hopkins, Manley, Esq.	1	1	0
Horne, Dr.	1	0	0
Howard, Ravenhill, & Co., Messrs.	2	2	0
Hulbert, J. H., Esq.	1	1	0
Hyslop, Colonel	1	1	0
In Memoriam	0	5	0
Jameson, Mrs. St. Clare	1	2	0
J. K.	1	0	0
J. K., of Warwick	0	10	0
Johnstone, Miss	1	1	0
J. R.	0	10	0
Keysell, Miss	0	10	0
Keysell, Miss M. J.	0	10	0

Emigration Fund.

	£	s.	d.
Passmore, Miss	1	1	0
Wright, Mrs. W.	1	0	0

Refuge Fund.

	£	s.	d.
Passmore, Miss	1	1	0

Excursion Fund.

	£	s.	d.
Martin, W. H., Esq.	5	0	0
Paton, Miss	0	5	0
Quicke, Mrs. N.	0	14	0

Christmas Treat.

	£	s.	d.
Friends at Hastings, per Mrs. Reade	0	5	0
Maxborough, Dowager Countess of	2	0	0

School Fund.

Albert Street.

	£	s.	d.
Arden, Hon. Miss	2	0	0
Briscoe, J. I., Esq., M.P.	20	0	0
Price, Mr. W.	1	0	0
Wright, Mrs. W.	0	10	0

Bluegate Fields.

	£	s.	d.
Chavasse, Mistress	4	0	0
H. W.	5	0	0
Sale of Christmas Work at Immanuel Schools, Streatham Common, per Miss Ripley	12	1	4
Price, Mr. W.	1	0	0

Cripples' Home.

	£	s.	d.
Passmore, Miss			
Porter, Miss	1	1	0
Wright, Mrs.	0	10	0

Dove Row.

	£	s.	d.
Arden, Hon. Miss	2	0	0

Exeter Buildings.

	£	s.	d.
Moss, Miss	1	0	0

Female Preventive.

	£	s.	d.
Briscoe, J. I., Esq., M.P.	20	0	0
Price, Mr. W.	1	0	0

Field Lane.

	£	s.	d.
Arden, Hon. Miss	2	0	0
Chavasse, Mistress	4	0	0
Douglas, Mrs.	1	0	0
Edmonds, Mrs.	1	0	0
D. H. B.	0	8	0
Hill, Mrs.	2	0	0
Hughes, Miss	1	0	0
J. P.	0	10	0
Passmore, Miss	1	1	0
Wright, Mrs. W.	0	10	0

Fox Court.

	£	s.	d.
Arden, Hon. Miss	2	0	0

George Yard.

	£	s.	d.
Colt, Mrs.	0	10	0

George Street.

	£	s.	d.
Arden, Hon. Miss	2	0	0

Grotto Passage.

	£	s.	d.
Arden, Hon. Mrs.	2	0	0

Hatfield Street.

	£	s.	d.
A. L. Z.	1	0	0
Lys, Rev. J. T.	5	0	0
Three Friends	0	15	0

Hinde's Mews.

	£	s.	d.
Arden, Hon. Miss	2	0	0

Lamb and Flag.

	£	s.	d.
A. L. Z.	1	0	0
H. W.	5	0	0
Douglas, Mrs.	1	0	0
Lys, Rev. J. T.	5	0	0

King's Cross.

	£	s.	d.
Douglas, Mrs.	1	0	0

Little Saffron Hill.

	£	s.	d.
Cave, Mrs.	5	0	0
Price, Mr. W.	1	0	0
Symons, Mrs.	1	10	0

Nichol Street.

	£	s.	d.
A. L. Z.			
J. M.	1	0	0
Croydon Friends	1	0	0
Wright, Mrs. W.	1	0	0

Ogle Mews.

	£	s.	d.
Arden, Hon. Miss	2	0	0

Plough Court.

	£	s.	d.
Arden, Hon. Miss	2	0	0

Robert Street.

	£	s.	d.
Arden, Hon. Miss	2	0	0

Ragged Church and Chapel Union.

	£	s.	d.
Price, Mr. W.	1	0	0
Wright, Mrs. W.	0	10	0

St. Giles's Refuges.

	£	s.	d.
Chavasse, Mistress	8	0	0

Spicer Street.

	£	s.	d.
Frederick, Miss	0	10	6

York Mews.

	£	s.	d.
Wright, Mrs. W.	0	10	0
Price, Mr. W.	1	0	0

St. George's East.

	£	s.	d.
Elgood, Mrs.	0	10	0

ERRATA.

Omitted in Dec. Magazine:—

	£	s.	d.
Miss Ripley *(Field Lane)*	1	0	0
Miss Ripley *(Playhouse Yard)*	0	10	0
Miss Hawkins *(Lamb and Flag)*	1	0	0

DONATIONS and SUBSCRIPTIONS will be thankfully received at the OFFICES OF THE SOCIETY, by the Secretary, Mr. JOSEPH G. GENT, 1, Exeter Hall, Strand; by Messrs. HATCHARD & SON, 187, Piccadilly; Messrs. NISBET & Co., 21, Berners Street; by the Bankers, Messrs. BARCLAY, BEVAN, & Co., 54, Lombard Street; and by the Collector, Mr. W. A. BLAKE, 1, Exeter Hall.

Money Orders should be made payable at the Post Office, Charing Cross, London, to Mr. JOSEPH G. GENT, *Secretary*, 1 Exeter Hall, Strand, W.C.

The Furnishing of Bedrooms.

HEAL & SON having observed for some time that it would be advantageous to their customers to see a much larger selection of Bedroom Furniture than is usually displayed, and that to judge properly of the style and effect of the different descriptions of furniture, it is necessary that each description should be placed in a separate room, have erected large and Additional Show-rooms, by which they will be enabled, not only to extend their show of Iron, Brass, and Wood Bedsteads, and Bedroom Furniture, beyond what they believe has ever been attempted, but also to provide several small rooms for the purpose of keeping complete suites of Bedroom Furniture in the different styles.

Japanned Deal Goods may be seen in Complete Suites of five or six different colours—some of them light and ornamental, and others of a plainer description. Suites of Gothic Oak Furniture, Polished Deal, Satin Wood, and Walnut, are also set apart in separate rooms, so that customers are able to see the effect as it would appear in their own rooms. A suite of very superior Gothic Oak Furniture will generally be kept in stock, and from time to time new and select Furniture in various woods will be added.

Bed Furnitures are fitted to the Bedsteads in large numbers, so that a complete assortment may be seen, and the effect of any particular pattern ascertained as it would appear on the Bedstead.

A very large stock of Bedding (HEAL and SON'S original trade) is placed on the Bedsteads.

The stock of Mahogany Goods for the better Bedrooms, and Japanned Goods for plain and Servants' use, is very greatly increased. The entire Stock is arranged in eight rooms, six galleries, each 120 feet long, and two large ground floors, the whole forming as complete an assortment of Bedroom Furniture as, they think, can possibly be desired.

Every attention is paid to the manufacture of the Cabinet work, and they have just erected large Workshops on the premises for this purpose, that the manufacture may be under their own immediate care.

Their Bedding trade receives their constant and personal attention, every article being made on the premises.

They particularly call attention to their Patent Spring Mattress, the Sommier Elastique Portatif. It is portable, durable, and elastic, and lower in price than the old Spring Mattress.

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